

procreation being one of the chief things which is to pass away, it is one of the chief means of man's exaltation and glory in that great eternity, which, like an endless vista, stretches out before him."

"Through it man attains to the glory of endless increase of eternal lives, and the right of presiding as priest and patriarch, king and lord over his ever-increasing posterity." By this process the "race of the gods is perpetuated, and he becomes like his father, Adam—God."

And who is Adam—God? According to the Mormon, none other than God, the Father. We quote:

"When our Father Adam came into the Garden of Eden . . . he brot Eve, one of his celestial wives, with him."—Brigham Young.

"God himself was once as we are now, and is an exalted man."—Joseph Smith.

"He (Adam) is our Father and our God and the only god with whom we have to do."—Brigham Young.

Though the Mormons profess to believe the Bible, their teachings concerning the fall are entirely opposed to it. The following from their Catechism will prove this:

Question.—Was it necessary that Adam should partake of the forbidden fruit?

Answer.—Yes, unless he had done so he would not have known good and evil here, neither could he have had mortal posterity . . . We ought to consider the fall of our first parents as one of the great steps to eternal exaltation and happiness, and one ordered by God in His infinite wisdom.

Question.—Did Adam and Eve lament or rejoice because they had transgressed the commandment?

Answer.—They rejoiced and praised God.

Neither do they believe in the Immaculate Conception but that "Adam—God the Father of all mankind," came to Mary in the body.

Could anything be more sacrilegious!

Brigham Young, in one of his discourses, says of Christ: "And the Father had begotten him (Christ) in His own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family."

They teach that Christ was married and had children, while salvation instead of a work of free grace through belief in Christ, is the result of faith in the Mormon leaders and good works.

Again, the Atonement does not save souls: "The Atonement made by Jesus Christ brought about the resurrection from the dead and restored life."—Taylor.

"Redemption from personal sins can only be obtained through obedience to the requirements of the gospel (as preached by the Mormons) and good works."—Compendium of Mormon Doctrine.

"Will all the people be damned who are not Latter-Day Saints (Mormons)? Yes, and a great many of them except they repent speedily."—Brigham Young.

As for woman—she becomes a goddess after death only as she obeys man. As an obedient wife she is called from the grave by her husband and reigns with him on his throne; disobedient she is left forever in the grave.

What is meant by this obedience? Entire subservience to her lord's wishes. No matter how many wives he may take she must go with her husband to the Endowment House, place the hand of the new wife (a girl, very likely, in the charm and freshness of youth) into that of her husband, thus sealing the bond. At the same time she promises to love

and care for her as a sister—in fact, she assumes more responsibility than the gay and festive husband. She is taught that outside, in some cold, dark space, a multitude of tiny naked spirits weep, and plead for an entrance into this life, for only through the mortal body is god-hood possible.

If she is a good Mormon she believes it is her duty as a wife to liberate as many of these spirits as possible. For this reason she believes in plural marriages and that the gods will be angry if the spirits are not rapidly provided for, thus too she raises other souls to a more exalted position in this world and the next. On the other hand—if she opposes her husband's wishes he will never call her from the grave, but will let her remain there forever; and, though she may never care to see her husband again, if she has children the thought of such a fate would be torture! She is taught from the cradle that every man becomes a god; but only the polygamous man reigns over a world, for he only could people it.

One of the most pernicious doctrines of the church is the doctrine of "Sealing for eternity."

Through this custom a countless number of Mormon women, already wives, are sealed for eternity to other men. In this way a very attractive man may have two, three or more wives in this world, and two or three dozen promised him for the next.

Is the heaven of the Mormon, where babies are born every second and men and women, clothed in earthly bodies, find procreation an "exalted" and everlasting pleasure any better than the Walhalla of the Scandinavian, where the good drank eternally; the Blessed Hunting Grounds of the savage Indian, where the spirits chased forever the celestial game; the heaven of the Mohammedan, with its gratified love of lust, ease and pleasure?

What a contrast between all this and the Christian's heaven, where the only one true God reigns supreme, where saints and angels as pure as light spend an eternity in praise and a blessed service for their heavenly Father; where there is no marrying nor giving in marriage.

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world. And the world passeth away, and the lust thereof.—John 2:16, 17.

Slowly, but surely, this sect is gaining ground in our enlightened country.

One thousand converts a year are added to this faith from our Southland.

Fifteen Mormon elders have divided the State of South Carolina into "stakes" and work from one end of it to the other, scattering their deceptive literature, and establishing new places of worship as fast as possible. They have a church in Greenville, one in Gaffney, one in Society Hill, and preaching places in scores of places throughout the State. In Columbia they meet for service once a week on Main street, where they have a membership of sixty-five and plan soon to build a church.

These men are zealous, faithful and self-sacrificing. Every man in the Mormon Church must give two years of his life to missionary work. He must go without question to any part of the world he is sent, and while supporting himself preach the tenets of his faith.

Their tithing system is almost perfect. Every man gives his "tenth." If he has no money he gives its equivalent in work or in produce—but give he must!

In many a town among the pine woods districts, in the farming sections and the mill districts these people are working conscientiously and

faithfully according to their light, working spiritual ruin and havoc according to our belief.

Shall we send missionaries to foreign lands and sit supinely by while a heathenism as gross as that of India is established at our doors?

What can we do?

We can know the truth concerning the doctrines of the Mormon Church; we can pass it on to those around us.

If we believe our Bible we must make every effort to stamp out this heathen church already established in our very midst.

Norfolk, Va.

THE MAN WHO MADE THE KODAK.

B. C. Forbes, in Leslie's.

The story of the birth and the cradling of the kodak has never before been told.

It is a story containing all the elements of poverty and pluck, of plodding and perseverance, of hope and despair. Also these other fitting elements: a widowed mother, broken in health, suddenly plunged into financial misfortunes and a young son determined to overcome the necessity for her keeping a boarding house. The picture gives a glimpse of the youth working all day as a clerk and then working and experimenting in a little improvised workshop all night, snatching an hour's sleep now and again while his chemicals were cooking, for several nights on end his bed knowing him not.

Then came sufficient success to warrant giving up his clerical position and producing a modest home. Fame, even, came to the young inventor. His photographic plates were recognized as the best the world had ever produced. He branched out as a manufacturer. Then black, inexplicable, unfathomable failure. His formula, the sensation of the photographic world, refused to work. Sleepless investigation and experimentation were of no avail.

How defeat did not daunt the young man, how his resourcefulness triumphed, crowns the story, the story of George Eastman, the man who made us all photographers, the man whose ingenuity has made America the fountainhead of photographic supplies for every nation on earth.

Now let us tell the story in detail.

Six years after he was born, on July 12, 1854, at Waterville, N. Y., George Eastman's family moved to Rochester, N. Y., where his father died within a year. The father was the originator of the business college idea, and the successful establishment he founded was managed for a time after his death by a brother. But it did not survive its founder many years. George, the only son—there were two sisters—was taken from school when fourteen years old and set to work in an insurance office at \$3 a week. The mother was a semi-invalid, yet she was a woman of unusual ability and resource and played well her part in supporting the little family.

"I then conceived a terror of poverty," Mr. Eastman told me reminiscently. "It haunted me by day and by night. I was so careful of my pen-



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nies that, although I clothed myself and helped in a small way at home, I managed to save \$37.50 the first year and put it in bank."

Young as he was, he realized that hard work was the only road leading from the slough of poverty to the hill-top of success. He was only drawing a salary of \$600 a year, the maximum the insurance office could pay; but his employer, realizing young Eastman's worth, recommended him for the position of bookkeeper in a savings bank which paid \$1,000 a year.

To a Rochester photographer Eastman paid \$5 for instruction in photography, then conducted by the wet plate process. This impressed him as an unsatisfactory way of doing things. His first achievement in the field of photography was the construction of a handy, portable outfit. Then came news from England of the discovery of the gelatine dry plate process. Eastman immediately became interested, and, with information picked up in photographic journals, he resumed his experiments. After repeated failures he began to get results—and he grasped the idea that this could be made a manufacturing business—that dry plates could be produced and sold, whereas under the old wet process



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